

**APRIL 5 2022 10:49 AM ZULFIKAR MOINUDDIN AHMED
DISCUSSES PEASANT-BORN BILL GATES**

ZULFIKAR MOINUDDIN AHMED
ZULFIKAR.AHMED@GMAIL.COM

Bill Gates may be 'big' in US Industry but he is not as 'big' as myself in Science; I am an immortal genius in Science, for multiple immortal and important contributions. Harvard and HSOC together will face repercussions if they hold Bill Gates in higher esteem than myself because they are top tier institutions of higher learning, and are, for that reason, beholden to treat a Scientific Giant, such as myself with much higher regard than any unscrupulous businessman.

Having said this, my writings will show the reader something that will not be as apparent to the American person as much: Bill Gates is a peasant-born lowborn commoner and I am an Aristocrat. In the West, since the French Revolution, this particular distinction is not appreciated. It is not appreciated by design, let us say.

I am a pure Aristocrat by temperament, while Bill Gates is obviously lowborn in his behaviour. This is why he thought it was okay to benefit from my Medium Frequency Alpha Strategy being traded by D. E. Shaw & Co. and instead of ensuring that I am paid my \$120 million in compensation, turn around and attempt to murder me with constant racial slurs and surreptitious war crimes. He does not have the refined moral calculus of right and wrong, good and evil, and doing what is right that I inherited from my father, Khondkar Miran Ahmed, and my grandfather before him, Khondkar Jamal-uddin Ahmed, who are part of an Aristocratic lineage that goes back three thousand years.

And so we are here in a situation that has repeated many times in history, where, an Aristocratic man has less *money* than than a barbaric unscrupulous peasant-born man, and so there is a clash of values.

T. S. Eliot already knew that men of cultivation were facing their twilight in his Harvard years, and he prepared to sail to England in the end for his poetry and life.

And today Harvard once again faces a litmus test regarding a number of issues including whether Harvard will stand by (a) doing the right thing regarding various moral issues, (b) whether it will side with a crass peasant-born unscrupulous commercial man or take the side of a cultivated aristocratic man who is idealistic.

An examination of the biography of Thomas Stearns Eliot will reveal that during his Harvard years there was already the twilight of the men of cultivation in the late nineteenth century, as aggressive commercial men had gained prominence. Eliot, sensitive to this left America for Europe. The same drama is being repeated today in my conflict with the uncouth uncultivated tasteless savage barbaric beastly charlatan *Bill Gates* who promotes racial ideologies that are not even suitable for pizza-delivery boys while I am a refined cultivated Princetonian for whom Eliot's

The Waste Land had been a representation for the journey of my own life. A sudden affinity for the feelings of Eliot I feel cannot be avoided.

I had asked Harvard to quickly provide me with a tenured full professorship and funding of \$80 million for 40% of my company Thyself Inc. They had not responded, repeating the capitulation to the onslaught of the hordes of crass commercial men with a hunger for power, for *Bill Gates* is not new at all in the armies of the unscrupulous and greedy men that rise and fall in America as a cacophony of dissonance over three centuries of the New World's trials and tribulations. This conflict is not new, and the tests for Harvard are not new as well.

The rise of unscrupulous savage barbaric predatory men who are pathological liars like Bill Gates is obviously an alarming clarion call for the decline and dissolution of the American Civilisation. It's a fascinating farce to witness the spectacle where such a horrid man is able to coerce the top institutions of higher learning in America, Harvard and Stanford both had been delaying their offer of tenure to a deserving soul such as myself with infinitely better cultivation and refinement than Bill Gates on his account.

This phenomenon is so interesting that I will approach Oxford History to examine the situation in America.

"John Jay Chapman, a contemporary critic, located the blight in the pervasiveness of the commercial mind in America, which was, he said, indifferent to truth, to love, and to religion—all things, in fact, Eliot tried to recover. 'I regret,' wrote Chapman, 'the loss of old cultivation; and yet I know that none of our older cultivation was ever quite right. The American has never lived quite from the right place in his bosom.' (Lyndall Gordon, *T. S. Eliot: An Imperfect Life*)

What I will say is that I, like the Americans to whom Chapman refers, have struggled as American to live from 'the right place in my bosom'. And I was buoyed up perhaps precisely by Eliot's *The Waste Land*, recovering in his poetry something of my own Eastern heritage.

Datta: what have we given?
 My friend, blood shaking my heart
 The awful daring of a moment's surrender
 Which an age of prudence can never retract
 By this, and this only, we have existed
 Which is not to be found in our obituaries
 Or in memories draped by the beneficent spider
 Or under seals broken by the lean solicitor
 In our empty rooms

My brother, Feroze Alamgir Ahmed, who goes by Tobias Ahmed, is bipolar and slated for a group home and I have earnings of \$620 million obstructed from Finance and my American Dream devastated by this malignant misanthrope *Bill Gates*. Harvard Board had not responded with investment of \$80 million that could pay for his well-being and my ailing mother as well. Why should I care about the continued existence of United States Government when I have papers:



and despite repeated invocations of natural rights violations by Bill Gates United States Government does not bring this evil criminal Bill Gates to justice?

1. SOME PERSPECTIVES OF VIRTUE ETHICS

I am in the business these days of proving that Virtue Ethics is the right sort of thing and other paths of ethics, deontology and consequentialism are not the right sort of thing. What is the main issue here? The main issue is that it is *within ourselves* that have the good and the bad so that our actions represent something of that 'true self' within.

I don't want to be technical here, and tell the reader a story. You see I am very proud of who I am. I am proud not only because of my noble ancestry but of the sort of man I have developed into in the past 48 years. I am not well off at the moment, but I can assess my own Virtues. I am a good person whose existence is a blessing to the human race. I have sent money to my ailing mother for the past decade from my meager earnings from Social Security Disability. I strive to do something of positive benefit to my beloved people the human race. I have no record of serious criminal violations of the American Law at all. My true self is benevolent, and I have discovered the relationship between high moral values and life satisfaction of all people everywhere on Earth; I have extended the Aristotelian relationship between Virtue and Eudaimonia – proxied by Life Satisfaction – to Virtues associated to Romantic Love. This I have marked as a gift of Heaven to my beloved people the eight billion human beings. I have without delay sent this good news to the United Nations for dissemination. I have put in an enormous amount of labour of love to come up with ways to uplift Life Satisfaction of the entire human race. I have proven that the Human Race is angelic on empirical data, and now I am struggling with a disgusting crass lowborn criminal who was a destructive charlatan all his life, *Bill Gates* who does not want my good efforts to succeed. There is no question in my mind of my greatness and my benevolence. I am disappointed that Harvard University Board is not able to respond immediately with a tenured full professorship and the funding I need for my efforts.

See for me deontology and consequentialism are window dressing. I am good, just and noble because that is what's inside me, and that is what drives my efforts.

And so it is clear to me that this is what is really driving morality in human beings. Human beings are moral in action when their inner self is a morally good being. And it is clear to me that one does not refine the inner self into a properly good being without habituation. I am sure that is the right answer to what is driving individual goodness; we also happen to have, as human beings, the genetic potential in terms of genetic adaptations to be good, and so habituation is the key to being a morally good being *despite external pressures* that make other options seem attractive.

Virtue Ethics differs substantially from the other types of ethics theories in keeping focus on the individual agent's inner composition in determining their choice to take particular action in the world. I realise that I am biased towards Virtue Ethics naturally since I am strongly influenced by the English Romantics, who have a strong view of the individual's inner self having autonomous and creative abilities to embody something that does not arise from external sources.

For me the phrase "individual responsibility" is not particularly interesting, because in a sense it is obvious, but rather that there is a potential for self-development that allows individual to seek some things within to act in the world by expression of their nature. Virtue Ethics is the point of view that this uniqueness is *realised* in the world in moral action for all people. This includes, importantly, the enforcement of constraints of people's action, such as law enforcement of nations.

Nothing other than Virtue Ethics is fundamentally right, because there are no *natural enforcement* of rules and laws that does not rely on individuals to conform to them. This point is brought home to me in noting that United States Government does not conform to United States Declaration of Independence Preamble in fact.

2. DEEP VICIOUS NATURE OF BILL GATES

Bill Gates not only cut into my Blood Meta but in fact claiming 'white rights' began deep mining my blood meta using Industrial Power. This leaves the bounds of all human morality and enters into such Vampyric Evil that the norms he upholds would not be tolerated in societies of pure Demons.

3. VIRTUE ETHICS IS COMPATIBLE WITH MIRROR AND THE LAMP

M. H. Abram's book *The Mirror And The Lamp* is well-regarded as one of the most enlightening interpretations of the Romantic uniqueness in perspective about the role of the artist, not to reflect back on the world but to act as the origin of inner light to illuminate it. Virtue Ethics differs from deontological thought and consequentialist thought in giving primacy to the individual character's action in the world. First, not enough attention has been given to the vaster scope of Virtue Ethics compared to deontology and consequentialism. The vaster scope results from not making any assumptions regarding whether artificial rules of deontology or the assumptions of predictability of events of consequentialism are not constraining in Virtue ethics. These other sorts of thought about ethics are superficial and unsatisfactory because in fact moral decisions are made by individuals in unique circumstances which are interpreted in deontology in terms of artificial rules and in case of consequentialism in terms of fantastic presumptions of lack of uncertainty about the future.

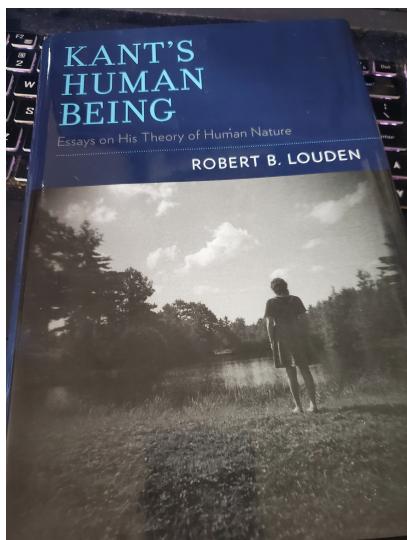
Virtue ethics instead avoids these blunders without leaving a complete account however. It is pragmatic in a sense, because it leaves the issue to the character of

the individual. What I personally have added to Virtue Ethics is the position that *Human nature is naturally moral in potential*. I used empirical data to support this based on statistics of moral values across the world. Given the statistics of any broad moral position, say on stealing, that the invariant distribution is skewed, in an ethnicity-independent manner, to 95% roughly position that stealing is wrong and a small minority in dissent, suggests that the forces shaping this opinion are culture and religion independent. This establishes that there is a genetic evolutionary basis for the moral value. Note that the data is freely given survey, and therefore not the statement of any legal authorities but of actual people of the world.

This supports a human nature basis for this moral value that is theory-independent, and my assessment of the source of the regularity is genetic code in common, G_c of the human beings. Virtue theory within my context then would tell us that the potential moral values, by repetitive habituation leads to formation of character. In this case, repeated efforts at avoiding stealing is part of most people's lives, and this develops the moral virtue of honesty regarding property of other people.

Virtue Ethics tells us that the non-stealing is primarily a function of inner processes. The Ten Commandments including 'thou shalt not steal' I interpret as not the driver of the non-stealing Virtue but as additional reinforcement of social sanction.

I have in front of me this book.



Kant is traditionally thought of as a deontologist in ethical philosophy but there are various stretching of his philosophy to consequentialism and virtue ethics. For posterity I want to be very clear that I am 100% and fully committed to virtue ethics as the only valid theory of ethics and that it is the only theory that has any scientific merit, and the other traditions are superficial and in the end at most parlour games and I do not regard them as intellectually satisfactory.

Deontology could be an optimistic extolling that written laws and principles are valuable. You see, in the end, social institutions by human beings are governed by human nature, and when there is some success in some principles, that is something to celebrate because there is no guarantee that explicit laws are compatible enough with *mysterious and unknown* human nature.

I hold that morality is part of human nature, and Aristotelian habituation is the path to producing human beings of high moral character. Written laws and principles of morality are valuable but not as deep and difficult as the moral nature of human beings themselves, and that is the great challenge and not playing games with rules and laws, which are secondary.

4. DEONTOLOGY POSES NO COMPETITION TO VIRTUE ETHICS IN NATURAL SCIENCE

In Natural Science, the mysteries of phenomena of the objective world are sacro-sacred. Every scientific theory is an attempt of Man to graft on to nature some rational representation with optimisitic hope that the theory and its logical corollaries will have fidelity to nature that is mysterious and unknown.

From this point of view, deontology is just sheer hope, that some articulated set of laws and propositions will match something unknown, will be valuable for a large number of actual human beings, who operate according to mysterious and unfathomable laws of nature.

Virtue Ethics does not promote the guarantee that some set of explicit rules will be compatible with human nature; it merely says that ethical behaviour is the realisation of the nature of the individual. Deontological ethics *assumes* that some set of explicit articulable laws represent human moral nature automatically. That's outrageously optimistic with any serious scientist. Deontology is by its very conception only valid when the set of rules have been found that reflect human moral nature. Such is far out of reach today, and will be far out of reach for thousands of years to come because human nature is still not understood well enough.

5. TEN COMMANDMENTS ARE DEONTOLOGICAL

In a strange twist of fate, perhaps because of the popularity of Kant, people believe, incorrectly, that Virtue Ethics is religious and Deontology is scientific. Nothing can be further from the truth. Ten Commandments are deontological rules for ethics; all of religious edicts for moral behaviour rooted in religious authority are all deontological. Virtue Ethics is based on the refinement by habituation of natural moral tendencies that are scientifically still an open area of research.

The popular perceptions that deontology is more scientific simply is an accident of history because Islam first and then Christianity in the thirteenth century co-opted Virtue Ethics of Aristotle, but religious edicts were always deontological.

I am neither Christian nor Muslim, so for me it is obvious that Virtue Ethics is scientifically the naturally correct ethics, and deontological rules constitute particular scientific theories – whether implicitly or explicitly – that have whatever fidelity to human moral nature. It is a severe mistake to assume that human moral nature is rule-based; it is part of nature, and rules are our attempts to make something of nature explicit. None of the deontological rules are guaranteed to produce any flourishing civilisation.

There is no doubt that principles and laws are a positive innovation, but it is wrong and foolish, from a scientific point of view, to assume we have the final laws of human moral nature that guarantees flourishing of the entire human race. That would obviously have turned Earth into a Paradise and that is not the case.

6. NOT DEONTOLOGY VERSUS VIRTUE ETHICS

Virtue Ethics is more fundamental than deontology because Human Nature is still mysterious. Deontological efforts will fail to produce any flourishing society by arbitrary rules and principles that *diverge* from human nature just as scientific theories will fail without convergence to measurements and observations. So Deontology is the artisanal work of producing provisional rules that approximate convergence to Human Nature and Virtue Ethics is closer to Human Nature.

In reality both approaches are necessary and are not alternatives to each other. Deontological efforts are necessary for explicit rules of ethics for agreement in social institutions including national governments. Virtue Ethics is more fundamental and closer to individual agents in society.

7. A RETURN TO POSITIVE PSYCHOLOGY APPLICATIONS

It is true that my discovery of Universal Human Moral Nature has vast consequences for all moral philosophy not just in the West but across the globe. But at the same time the true important fruits are in the vindication of Aristotle's Virtue-Eudaimonia theory for uplifting the Life Satisfaction of the eight billion souls that people this world. Efforts have to be understood to improve the Virtues of individuals in order that they may all enjoy the highest possible Life Satisfaction, and there are some other tunable parameters primarily Gratitude and Hope that also directly affect Life Satisfaction.

What I had done in my proposal for funding to HSOC is prove a technology entrepreneurial plan of running two companies from Mission District San Francisco that might be able to uplift the world's Life Satisfaction from my great discoveries.

8. THE SCIENTIFIC VIEWPOINT FOR DEONTOLOGISTS

So Deontologists want to understand the scientific viewpoint eh? Well, I will explain the viewpoint to you. Basically we have the awesome and mysterious, eternally inscrutable existence – similar to my conception of God also. Nature is mysterious, silent, and provides no Oracular wisdom about its mechanisms. And Man, optimistic and filled with hubris, decides that his Mickey Mouse schemes to model the mysteries of nature will produce fruit. Thus begins the eternal struggle of mysteries being dealt with Mickey Mouse Schemes. The laughter of the gods are muffled, and we, the scientists are aware of the mockery of the gods, but we don't tell others that too much. There, the scientific viewpoint is now revealed to you.

9. THE POWER LAW FOR VIRTUE LEVELS

I read that Philippa Foot blamed Kant for much of analytical philosophy's neglect of virtue. I don't know whether she is right or not; what is important that it is true that virtue has been neglected. It has been neglected wrongfully, as I am quite sure that virtue is the only right answer for human morality. I am quite keen to see my Power Law for Virtue Habituation be experimentally tested and canonised as the central feature of human morality. The idea is just to metrize Virtue like chess ratings, and just measure various levels as a function of habituation.

10. THE SPECIAL OPPORTUNITY FOR VIRTUE-EUDAIMONIA THEORY VALIDITY

The most important application for the truth of Aristotle's Virtue-Eudaimonia Theory being true, as per my discovery is precisely the realisability of higher Life Satisfaction of all people everywhere on Earth by affecting their Virtues by various means. That is what I propose to do as an entrepreneurial venture.

11. HARVARD BOARD PROCEED WITH FUNDING ME

I need funding to keep my life moving. Why is Bill Gates able to obstruct \$620 million of my legitimate earnings, invade my blood meta, keep giving the excuse that he can do these things because "he's not white" claiming "white conquest rights" while you, Harvard Board, do not condemn him and seek his total destruction and withhold funding for important projects while my brother is getting group home living and my mom is sick and dying while I have no income living on disability. How will you justify this behaviour to posterity?

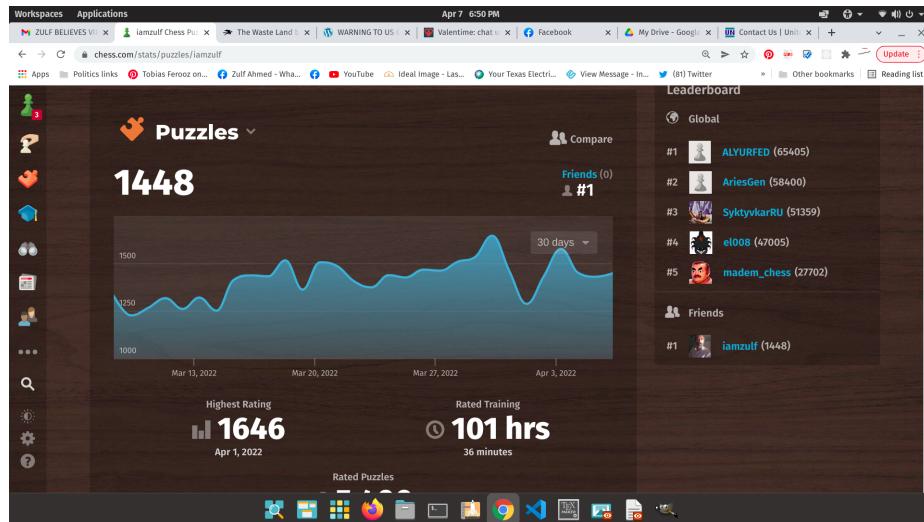
I am American, and Harvard and Stanford both ought to be busy getting me tenured full professorship and funding immediately and seeking the destruction of Bill Gates.

Here is my Permanent Residency card.



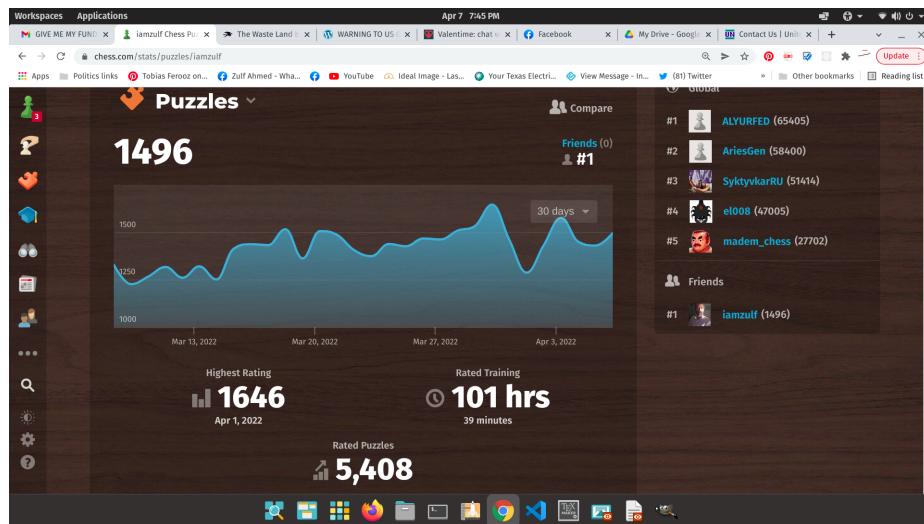
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12. MY CHESS RATING STUCK AROUND 1450



I was hoping for some improvement in my chess game but it is persistently stuck around 1450 range and does not want to budge easily.

13. MY CHESS RATING REACHES 1496



14. DIFFICULTY TO MOVE LARGE NUMBER OF PEOPLE

Applications of my discovery that Aristotle's Virtue-Eudaimonia theory is correct leads to the expectation that the world's Life Satisfaction can be improved by careful focus on moral Virtues as well as Virtues associated with Romantic Love. This requires acceptance of my discovery as well as significant funding. I am extremely frustrated that Harvard and Stanford Boards are more concerned about what Bill Gates wants for white racial supremacy agenda than paying attention to two of the greatest scientific discoveries in history that I made myself while on disability stuck in Allen Texas without funding or even a reasonable job. I need

\$620 million owed to me from Finance and I am asking for \$80 million for 40% of my company Thyself Inc. and I have not even heard a polite thank you or hello from Harvard and Stanford to my hundreds of emails over the past year. I don't even understand how these institutions operate. Who the hell is Bill Gates? He's a 100% charlatan.

15. RETURN TO CENTRALITY OF VIRTUE ETHICS

Utilitarian theories of morals speak of the maximization of good. Deontologists speak of duty. The problem with these is that there is, ultimately, only abstractions in their contexts which are comfortable for theorists but are ephemeral and dissolve under scrutiny in every real situation in the world whose variety is beyond human conception. I have worked in Finance for many years and in quantitative Finance the "no arbitrage assumption" is one of these fictions as well and that fiction has stronger relationship to the truth of phenomena than these issues of utilitarians and of deontologists. Virtue Ethics is more robust because it does not make these fictional assumptions. The existence of human beings as individuals is less vulnerable to criticism and there is some substance in Virtue Ethics that these other theoretical fictions from deontology and utilitarian theories can provide.

I am interested in Virtue Ethics because it is the only option for someone who is natural science oriented as something solid and does not dissolve under scrutiny. Moral values have distributions, ones that I have been examining for the global population, and their regularity is empirical data without theoretical fictions.

Now the substantial issue on my mind is the intuitive sphere in the brain, basal ganglia and the pitumen, and others that lead to habituation of moral virtues. When they operate correctly, I would like to believe, people will both hold high moral values and practice them in their lives. I have proven that this correlates to high life satisfaction. And that's why I gravitate towards Aristotelian ideas of Virtue as serious and dismiss utilitarian and deontological views as theoretical fluff.

I want to transform the world's Life Satisfaction levels, and I am looking for funding from Harvard and others to do this by Quantitative Positive Psychology, but I have a strong bias that is grounded not in my faith but in empirical discoveries of my own. These did not occur out of thin air. I have been trying to understand evolutionary origins of moral Virtues for some years now. I have several books I had been reading, Christopher Boehm's *Moral Origins* and Matt Ridley's *Origin of Virtues* and others on human nature and morals. These were written before my great discovery and so they don't tell exactly the right story but they are all very valuable.

16. BILL GATES REVEALS IN META HE HAS NONWHITE SKULL COLLECTION

Bill Gates revealed in meta just now that he has a collection of nonwhite skull collection of people he had killed himself. I want FBI on this immediately. This man is plotting genocide for nonwhite people, and if United States Government does not wipe him out I will have to put some effort to delegitimise the nation myself.

17. RUMINATIONS OF DEONTOLOGICAL DUTY

I know that my duty of Conscience and to myself is to do the best that I can to totally destroy Bill Gates and ensure that 100 million people do not suffer for my negligence in ensuring that the world knows that this genocidal megalomaniac is a severe – and deceptive – threat to their lives, limbs, and natural rights. I did not learn this particular thing but I know this is right.

There is nothing wrong with concepts of duty in Virtue Ethics; a good duty is one that a morally Virtuous person deems a duty. For me duty is not as fundamental as being a good person.

18. ZULF RUMINATES ON UTILITARIAN MOTIVES

I am not a systematic moral philosopher, but I have gravitated towards the idea that improving Life Satisfaction for eight billion people is a good-in-itself. In a sense this is a utilitarian sort of maximisation idea. But on the other hand, I believe that it is my invention of the sort of thing that is a good-in-itself and thus it is good because I, as a virtuous good person, deem it so.

It so happens that positive psychology as a field would agree with me, but for most ordinary people this is, I think, rather fluffy.